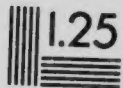


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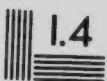
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THE HEBREW TEXT
OF
BEN SIRA
(ECCLESIASTICUS)

Codex "B." Chaps. XXXIX, 15 to XLIII, 33.
With Translation and Critical Notes.

A Thesis submitted to the University of Toronto
for the Degree of
Doctor of Philosophy.

BY:
CALVIN ALEXANDER McRAE, M.A.

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BS 1762

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To the Senate of the University of Toronto :

I have examined the thesis of Mr. C. A. McRae, M.A., on The Hebrew Text of Ben Sira, Codex "B," and certify that in my opinion the thesis is a distinct contribution to the knowledge of Hebrew, and recommend that it be accepted for the degree of Doctor of Philosophy.

(Signed) J. F. McCURDY,

*Chairman of the Board of Examiners
of the Oriental Department.*

June 4th, 1910.

I hereby certify that the thesis above mentioned has been accepted by the Senate of the University of Toronto for the degree of Doctor of Philosophy, in accordance with the terms of the statute in that behalf.

(Signed) JAMES BREBNER,

Registrar.

June 6th, 1910.

THE TEXT OF BEN SIRA.

The chapters of Ben Sira which constitute the basis of the work embodied in the present thesis, form part of Codex "B", of which the fragments recovered to date are : 30, 11-33, 3. 35, 11-38, 27. 39, 15-51, 30 ; in all, nineteen leaves with eighteen distichs on a page. Large fragments of other Codices known as "A," "C" and "D" have also been discovered. These cover chapters 3, 8 to 38, 27 and, although they are greatly broken, would amount to about twenty chapters of average length.

The history of the discovery of portions of "B" is, in brief, as follows : In the year 1896, Mrs. Lewis—who had already become famous in connection with other finds—secured in the East some fragments of a Hebrew Ms., which Dr. Schechter, upon examination, pronounced to be portions of chapters thirty-nine and forty of Ecclesiasticus. Shortly afterwards, Dr. Neubauer and Mr. Cowley, collaborating, discovered other portions of "B" in fragments purchased in the East by Prof. Sayce. In 1907, Dr. Schechter proceeded to Cairo and returned with all of the portions surviving in the Genizah of the Ezra Synagogue. Finally, two other pages were secured from merchants who had brought them into Europe. The Codex is not yet complete.

The fragments recovered are greatly marred. In many places the text is entirely obliterated, while in others, vestiges of letters—often almost illegible—alone remain. The task, therefore, of restoring the original readings becomes one of unusual difficulty, success depending upon constant and careful reference to the Syriac, Greek and Latin Versions, which have long been in existence. For a full discussion of the comparative values of the Versions as aids to the recovery of the text, reference should be made to the commentaries of Lévi and Smend.

The marginal readings of "B" are very abundant, and both illustrate the method and indicate the success of a glosser, who sought to restore the original texts. The following are the chief divisions under which the marginal notes may be grouped : (a) words similar in meaning to the words in the Codex : 39, 24a. 28a. 40, 10b. 41, 10a. 17a. 22c. 42, 2b. 3a. 17b. 43, 8b. 11b ; (b) words similar in form : 39, 30 b. 40, 4 b. 6 a. 29c. 41, 6 a. 10 b. 14 c. 42, 3 b. 12 a. 43, 5 b. 28 a ; (c) the corresponding N H or Aram. word : 40. 18 b. 41, 14 b ; (d) exchange of prepositions : 41, 17 b. 42, 1 e. 2 a. 43, 8 a. 17 c ; (e) transposition of letters : 39, 35 b. 40, 30 d. 42, 11 c. 14 b. 43, 4 b. 17 d ; (f) exchange of words ; of verb stems ; of person, number or gender ; (g) change of the order of words ; (h) addition of words ; of suffixes ; (i) deletion of consonants. These are not exhaustive, but are sufficient to indicate the needs of the text as it came into the hands of the glosser, as well as his effort to supply them.

The extent to which M readings can be utilized is not always evident, on account of the large number of lacunæ within the Codex, for which the glosser furnishes possible readings. It is quite clear, however, that many of his annotations were not intended to be emendatory, but were often merely explanatory and suggested by similarity of form, sound or meaning, and were set down in reserve. Compare 39, 16 *b* with 33 *b*; also 39, 21 *b* with 21 *d* and 30 *c*; also 39, 17 *b* with 31 *b*; also 43, 14 *a* with 26 *a*. As the notes of M rarely coincide with the Codex, where the photograph is clear, there is a fair presumption, that in seeking to fill out the numerous lacunæ, the M readings should only be finally adopted where they receive adequate support from the Versions. Those that have been accepted in the thesis are adopted only provisionally and in lieu of a better representation of the Greek, Latin, or Syriac readings.

While there appears to be some evidence that the glosser had recourse to the Versions, (cf G S 41, 12 *b*. 14 *b*. S 42, 6 *a*. G 43, 9 *b*) yet its weight cannot be large, in view of the predominance of notes which persistently ignore them.

The division of the strophes has been based upon logical, rather than upon artistic grounds. And, although, in some instances the results may not be quite satisfactory, yet it cannot be denied, that in the majority of cases a new thought is started with the beginning of the strophe.

The verses are generally distichs, though often tetrastichs; and in measure, trimeter, though frequently tetrameter.

In the numbering of chapter and verse, H. B. Swete has been followed.

PRINCIPAL ABBREVIATIONS EMPLOYED.

- A = Codex Alexandrinus, according to H. B. Swete.
 C = Codex S. Ephræmi rescriptus, according to H. B. Swete.
 C N = The Original Hebrew of a portion of Ecclesiasticus. Edited by A. E. Cowley, M.A., and Ad. Neubauer, M.A., Clarendon Press, 1897.
 Cod. = Codex.
 D Gl. = Glossary in Cowley and Neubauer's Text, by Prof. S. R. Driver.
 G = The Old Testament in Greek, by H. B. Swete. Second Edition. Cambridge, 1896.
 H = The Hebrew Text of Ben Sira, from facsimiles published by the Oxford-Cambridge University Press, 1901.
 Herk. = De Veteris Latina Ecclesiastici, capp. I-XLIII., Leipzig, 1899.
 L = Versio Vetus Latina.
 Le = The Hebrew Text of the Book of Ecclesiasticus, ed. with brief notes and a selected glossary by Israel Lévi; prepared in 1902 and published in Semitic Study Series, under the joint editorship of Gottheil and Jastrow, 1904.
 M = Marginal reading.
 N H = New Hebrew.
 om = omit, omits, omitted.
 O T = Massoretic Text of the Old Testament.
 P. = Liber Jesu Filii Sirach, sive Ecclesiasticus, Hebraice, editio Norbertus Peters. 1905.
 S = Libri Veteris Testamenti Apocryphi Syriace. Ed. P. A. de Lagarde. 1861.
 Sah. = Sahidische Uebersetzung nach R. Pietschmann, G. Steindorff und N. Peters.
 Sir. = Sira.
 Sm. = Weisheit des Jesus Sirach erklärt von Rudolf Smend. Berlin, 1906.
 Str. = Die Sprüche Jesus' des Sohnes Sirachs, herausgegeben von Prof. D. Dr. H. Strack. Leipzig, 1903.

PRINCIPAL SIGNS EMPLOYED.

- [] where a letter or letters are enclosed, indicate that the latter have been supplied.
 [] where a letter is not enclosed, indicate that there has been a deletion.
 } after a numeral, serves to separate notes on different verses.
 | before a letter, serves to separate notes on different words.
 + = plus.
 || = parallel.

T E X T.

Chapter XXXIX.

- 15c [בש]ירות נבלa וכלי מיני [ם]b
 וכן האמר [ו] c בתדועה:
 16 [מעשי] e אל כלם טובים
 וכל צורך g בעתו יספיק [ו] i:
 17c [בדברו] j יעריך k ג[נה] l
 ו[ב]מוצא m פיו או[ו] n חו:
 18 ת . . . o רצונו יצליח
 ואין מעצק p לתשועתו:
 19 מעשי כל בשר נדו
 ואי[ו] q נסתק מנגד עיניו:
 20a מעולם ועד עולם יביט
 d ואין נפלא חזק ממנו:
 21 אין לאמר זה למחז זה
 כי הכל לצרכו נבחר:
 אין ל[אמר] זה רע טוה
 כי הכל בעתו יגבר:
 22 ברכתו כיאר הציפהט
 ובנחר תכל רינתה v:
 23 כי [ב]ועמו w נזים יוריש
 ויחפך למלח[ה] y משקה:
 24 [ארחו] תיז z [ל]תמיב a יישרו
 בן לודים יסתללו d:
 25 [טוב] ל[ט]יב[ים] e חלק
 בן מראש g לרעים h [רעו]:
 26 [ראש הכל] j להי אדב
 מיס ואש ובחל ומלח:
 [חלבם הטים] חלב ודבש
 דם ענב יצח ובנר s:
 27 כל א[לח] ל[ט]יבים יימיב
 בן לרעים q לרעה נחפכו:

TRANSLATION

CHAPTER XXXIX.

- 15c [With s]ongs of the lyre and stringed instrument[s],
And thus with a shout shall [ye] say :
- 16 [The works of] God—they are all good !
And supply every need in its season.
- 17 [By his word] He ordereth the [sun]shine,
And [by] the expression of his mouth its light.
- 18 ... his pleasure, He maketh to prosper,
And there is no barrier to his succour.
- 19 The works of all flesh are before him,
And there is nothin[g] concealed from his eyes.
- 20a He beholdeth from everlasting to everlasting ;
d And there is nothing too extraordinary
or difficult for him.
- 21 And no one is to say, Wherefore is this ?
For everything is chosen for its need ;
No one is to say, This is worse than that,
For everything becomes paramount in its season.
- 22 His blessing overflows as the Nile,
And as the Euphrates, it saturates the land.
- 23 For [in] his anger, He disinherits the nations,
And maketh a watered land barren.
- 24 (As) his ways are right to the upright,
So to the refractory are they obstinate.
- 25 [" Good "] for the go[od] hath He created,
So from the beginning, for the evil, evil.
- 26 The chief of all things for the livelihood
of man are :
Water, and fire, and iron, and salt,
[Cream of wheat], milk and honey ;
Blood of the grape, fresh oil and clothing.
- 27 All th[ese] to the [g]ood, bring good,
So for the evil, they are turned to evil.

- 28 יש ר[ווחות לנקס s נו]צרו
[ובאפס צור]יסז יעתיק[ו] u :
.....
.....
- 29 אש וברד רע[ב] v ודברש
נב אלה למשפט x נו]צרו :]
- 30 חית שןע עקרב ורתן
וחרב נקסותz להחרים a [רעים b :]
כל אלה לצורכם נברא c
והמה באוצרו d לעת e יפקדו f :
31 בצותו אותם ישישו
ובחקם g לא ימרו h פיו i :
32 על נן מראשן התיצבתי a
והתבוננתי b ובכתב הנחתי c :
33 מעשי אל כלם m טובים
לכל צורך n בעתו יספקו o :
34 אין p לאמר זה רע מזה q
כי הכל בעתו ינבר r :
35 עתה בכל לב[כם] s הרנינו
וברכו את שם t הק[דוש] v :]

Chapter XL.

- 1 עסק a גדול b חלק c אל d
ועיל e כבד על בני אדם f :
מיום g צאתו h מרחם אמו i
עד יום שובו אל אם j כל חין k :
3 מיושכ a כסא לנבה b
עד ל[י] ושבמו c עפר ואפר d :
4 מעומה צניף וציין e
ועד עומה f שכלת ש[י] ער g p :
5 אף q קנאה דאנה ופחד r
אימת מות s תחרה t ורב u :

- 28 There are wi[nds [crea]ted [for vengeance],
[And in their fury] they dislodge [the
roc]ks.
-
- 29 Fire and hail, famin[e], and pestilence;
These too, are for[med] for judgment.
- 30 Beast of tooth, scorpion and cobra,
And sword of vengeance to exterminate
[the wicked.]
All these for their use are created,
And they are in his treasure-house against
the time of muster.
- 31 When He commandeth them they re-
joice,
And in their prescribed tasks do not
spurn his word.
- 32 Therefore, at the beginning, I took my
stand,
And considering, set [it] in a book :
- 33 The works of God—they are all good !
They suffice for every need in its season.
- 34 No one is to say, This is worse than
that,
For everything becomes paramount in
its season.
- 35 Now with all [your] heart, send up a
ringing cry,
And bless the name of the Holy One.

CHAPTER XL.

- 1 A great task hath God allotted,
Even a heavy yoke unto the sons of
men ;
From the day of his going forth from the
womb of his mother,
Until the day of his returning unto the
mother of all living.
- 3 From the proud occupant of a throne,
To him who sits upon dust and ashes ;
- 4 From him who is encircled with crown
and diadem,
To him who is enveloped in coarsest
fabric.
- 5 Anger, jealousy, anxiety, and dread ;
Fear of death, strife and contention.

- יעת נוחו v על משכבו
 שינת לילה ת[שנהא דעתו] x:
 מעט יחלוץ ברנע ישקמוז 6
 ומהם a בחל[מותה יהו] csw:
 ב[ש]תע[ה] d מהזון e נפשו
 בשריד ב[ורח g מפני] חדק h:
 [עד] רצון i ב[בטחו] j יק[י]א 7
 ומא[ין] פחד י[תמה]:
 8

 [דב] m ודם חרחרח וחרבס 9
 שר ושבר רעב ומו[תq]:
 על רשע נבראה רעה 10
 ובעבורו [לא] תמוש בלהט:
 כל מארץ אל ארץ ישוב v 11
 ואשר ממרום אל מרום x:
 חילע מעולז כנחל איתק a 13
 ובאפיק אדיר בחזיו קולות b:
 אם [ה]שהת c כ[ס] dס יכלו e 14
 כי פתאים לנצה יתמ[י] g:
 נ[צ]ר h מהמם לא י[ו]נקתו 15
 כי שורש הנקן עלא שן סלע:
 כקדמויותו על נפתח m נחל 16
 לפני כל ירקח נדעבוס:
 וחסד לעולם לא ימוט 17
 וצדקה לעד תכון:
 חיי דין ושברט ימתקו 18
 ומשניהם מוצא איצור w:
 ילד ועיר יעמידו שם 18a
 ומשניהם אשה נהשקת x d

- While he rests upon his bed,
Sleep of the night de[ranges his reason].
- 6 For a little they desist, for a moment they
are quiet ;
And from them in drea[ms doth he fle]e ;
Distracted at the vision of his soul,
(He is) as a fugitive [fleeing before] a
pursuer :
- 7 Until his desire [for safety] rouseth him
up,
And he is amazed that there is no cause
for terror.
- 8
- 9 [Pestile]nce and bloodshed, fever and
drought,
Devastation and destruction, famine and
dea[th].
- 10 Against the wicked, evil is created,
And on his account, ruin departeth not.
- 11 Everything from the earth, unto the earth
returns,
And that which is from the height, to the
height.
- 13 Wealth (gotten) from wrong, (is) as a
rushing torrent,
And as a mighty stream in the flashing of
thunder :
- 14 When their m[o]ney is corrupted, they
va[n]ish,
For simple fools shall perish for ever.
- 15 The branch of violence shall be without
offspring,
For the root of the godless is on the point
of a crag.
- 16 [They are] like reeds upon the bank of
a river ;
Before any vegetation do they wither ;
- 17 But piety shall never be moved ;
And justice shall forever be established.
- 18 A life (either) of independence or wages
is sweet ;
But he that findeth treasure is above
them both.
- 19a Children and a city establish a name ;
d But a woman beloved is better than
either.

- 20 [י]ן ושברע יעליצוז לב
ומשניהם אהבת דורים: a
- 21 חל[ו]לס ונבלס יעריבו שיר
ומשניהם לשון ברה: d
- 22 י[פי] ותארס מה[סודי] עין[ג]
ומשניהם צמחיה שדה: i
- 23 [ריע וחברנ לע]ת ינהגא
ומשניהם אשה משכלת: l
- 24 אחמ[ו] ושותקת לע[ת צרה]
ומשניהם צדק[ה] o מצלת: o
- 25 זחב וכס[ן] יכינז רנ[ל]ק
ומשנ[יהם] עצה טובה: q
- 26 חיל וכחז יני[לו] s לב
ומשניה[ם] י[ראת] אלהים: s
- אין [ב]יראת יי מהכורז
ואין לבקש עמה [משע]: n
- 27 יראת אלהים כעדן ברכה u
וכן [על] כל כבוד v חפתה: v
- 28 בניש חיי מתן x אל תחי
טוב נאסף ממסתולל: z
- 29 איש משניה על שלחן זר a
אין הייו לסנות הייס: b
- מנעלס גפס d ממעמי [זכר] e
לאיש יודע [י]סור מעיס: g
- 30 [בפי] עז גפסה חמתיק שאלה
ובקרבו תבער כמו איש: i

Chapter XLI.

- 1 חו[י] a למות b מה [מ]ר זכר c
[ל]איש שוק[מ] d על מכונתו: e
איש שליז ומצליח בבלח
ועוד ב[ו] ח[ל]ו לקבלן תענוגא:

- 20 Wine and strong drink make the heart
merry,
But better than either is the love of
lovers.
- 21 Flute and harp make sweet the song,
But better than either is a pure tongue.
- 22 Beauty and comeliness are desires of the
eye,
But better than either are the herbs of
the field.
- 23 [Friend and comrade] guide (each other)
[for a time],
But a woman of penetration is better
than either.
- 24 A brother [and a friend for a time] of
distress ;
But more than either, does righteous[ness]
deliver.
- 25 Gold and silver establish the foot,
But [good advice] is better than either.
- 26 Riches and strength make the heart
rejoice,
But better than either is godly [re]ver-
ence.
There is nothing lacking in the fear of
God,
And there is no need to seek support
beyond.
- 27 The fear of God is a blessing like Eden,
And so [above] every glory is its canopy.
- 28 My son, a life of importunity do not live ;
For it is better to die than to be in
the way.
- 29 A man that stares at a strange table ;
His life is not to be reckoned (as) a life.
[Bestowed] dainties are a loathing of the
soul ;
To a man who understands they are as
pain in the bowels.
- 30 [In the mouth of] an impudent person
begging is sweet,
But (afterwards) it produces heart-burn
like fire.

CHAPTER XLI.

- 1 Ah Death ! how [bit]ter is the remem-
brance of thee,
To a man living quiet[ly] upon his es-
tate ;
[To] a man tranquil and prosperous in
all [things],
And who is still [ab]le to take dainties.

- 2 האח למותו מהח טוב חוקקח
לאיש אוברס והסר עצמהק :
לאיש זקן כושלק בכלז
סרבה ואבר תקוח t :
- 3 אל הפחד ממות חוקקט
זכר כי ראשנים ואחרנ[ים] עמך :
זה חלק כל בשר מאל
ומה המאם בתורת v עלי[ן] :
לאלף שנים מאה ועשר
אין w תוכחות (היום) בש[א]ל :
- 5 גינע נמאס דורז [כ]רעים a
ונבדס אויל [גורד] רש[ע] :
מבן עולס ממשחת [ת]רע g
[עם] זרעו הסרה תמיד i :
אב רשע יקו[ב]ן ילדא
כי [בנ]ל[ו] יבלס m :
- 8 [אוי] n [ל]כס אנשי עיל o
[עובי] תורת על[יו]ן q :
אם תפרוז על ידי אכון
ואם תולידו לאנתהו :
[א]ם תבשלו לשמחת עולם
ואם תמותו לקללה t :
- 10 כל מאס אל אפס ישוב
בן חנה מתחוז אל תחוז :
הבלע אדם בניותו
אך שם הסד a לא יכרת b :
פחד על שם כי הוא ילוד c
מאלפיד אוצרות הסדה :
- 13 מוב[ן] g חיים [ימי] מספר
ומיוב[ן] h שם ימי אין מספר :
הכמה ממנה ואיצר מיסתין
- 14b

- 2 Ah Death ! how good is thy sentence,
To a man perishing and with failing
strength ;
To an old man stumbling along—
An eccentric in despair.
- 3 Be not afraid of death, thy doom;
Remember that men of the past and
future (will be) with thee.
- 4 This is the portion of all flesh from God;
Then why rejectest thou the law of the
Most High ?
Whether for a thousand years, an hundred
or ten,
There are n[on] adjustments [of life] in
Sh[er]co[l].
- 5 A reprobate progeny is a gen[er]ation of
evil [do]ers,
And a foolish brood [are the] whelps of
the wick[ed].
- 6 By an evil son is government shattered,
And [with his] seed is [constant want.]
- 7 An ungodly father doth a bo[y] curse,
For [on his] ac[c]ount he is put to shame.
- 8 [Woe] to [you, ye men of evil],
[Who forsake the law of the Most High].
- 9 If ye are fr[ui]tful, it shall be for] mis-
fortune ;
And if ye beget, it shall be for sighing ;
If ye stumble, it shall be for perpetual joy;
And if ye die, it shall be for a curse.
- 10 Everything (arising) from nothing unto
nothing returns;
So the profane (proceed) from emptiness
to emptiness.
- 11 The vanity of man is in his body ;
But a pious name shall not be cut off.
- 12 Have a care over (thy) name, for it will
be more constant
Than thousands of precious treasures.
- 13 Goodness of life (consisteth) in number
of [days],
But goodness of name, in days with-
out number.
- 14b Concealed wisdom, and a hidden treasure!

- cמה תועלהא בשתיחתם :
 15 מוכ א[י]ש מצפין אולתו
 מאיש מצפין הכמתו :
 מוסר כשת :
 14a מוסר בשחת שטענה בניס
 16 והכלמו על משפטים :
 לא כל בשת נאהק לשמר
 ולא כלq הכלמו נבהר :
 17 בוש s מאב ואם על זנות
 מנשיא [י]ושרט על v בהשw :
 18 מאדוקx ונכרתע על שקרz
 מעדה ועם על פשע :
 מהבר a ורע על מעלב
 19 וממקום תנור על r :
 [מבזות d אל]הe ובריתf
 מכמה אציל אל לחם :
 מ[מנעg מתת h ש]אלהi
 21a מהש[י]בנ אמיא רעך :
 b מהש[בותו מ]חלקותm מנה
 20 מ[ש]אולה [ל]שלוש מהחריש :
 b מהביט [אל אשה זרה]o
 21c ומה[ת]ק[ומם]p ע[ל משכבה]q :
 22c מאוהבז על [דב]ריs חרפהz
 d ומאחרי מתת אל תנאין :

Chapter XLII.

- 1a aמשנותb דבר תשמעc
 ומחסוקd כל סודe עצה :
 היית בושf באמת
 ובצא חן בעיני כל חיg :

- c What profit is there in either of them ?
15 Better is a m[a]n who hideth his foolish-
ness,
Than a man who hideth his wisdom.

DISCIPLINE OF SHAME

- 14a Hearken, O children, to the discipline of
shame,
16a And be abashed by my standard.
It is not fitting to beware of every shame;
And not every kind of modesty is ap-
proved.
17 Be ashamed before (thy) father and mother
of whoredom;
Before a king and prince of deceit;
18 Before a master and mistress of a lie ;
Before the congregation and people of
transgression;
Before a comrade and friend of treachery;
19 And before the place where thou so-
journest of furtiveness.

[Of the violation of an [a]th and covenant;
Of stretching out the elbow at meat;
Of refusing to grant a request ;

- 21a Of turning away the face of thy friend;
b Of reckoning (closely) the parts of a
portion;
20a Of silence before an inquiry as to thy
welfare.

- b Of gazing [after a woman that is a harlot],
21c And of ascending upon her bed.
22c Before a friend of reproachful w[or]ds;
d And after giving, spurn not.

CHAPTER XLII.

- 1a Of repeating a word thou hearest ;
Of laying bare any secret counsel :
So shalt thou be truly sensible to shame,
And find favour in the sight of all living.

- אך עלה אלה אל תבוש
ואל תשא פנים לחטאן :
2 על תורת עליקא וחוקן
ועל [משפט] m להצדיקה רשע :
3 על חשבונס חוברק וארחק
ועל מחלקות נחלה ויש :
4a ועל שחקו מאזנים ופלס
5a ועל תמחוחט איפה ואבן v :
4b על מקנה בין רב למעט w
5c ועל ממחר מסבר תורא x :
6 על אשה רעה y חיתא z
ומקים ידים רפות a מפתח :
7 על מקום מפקד ידס תספר
ומתת ולקה d הכל בכתב :
8 על מיסר פותח וכסיל
ושב כושל [בס] צו[דות] g ונות h :
והיית והורו באמת
ואיש צנוען לפני כל חיא :
9 בת לאב מטמנת שקדו
דאג[ת] m תפ[ריעה] שנתו :
בנעזריה בן תבלח
ו[א]ת ג[ב]רהק פן [תשנא] :
10 בבתוליה פן תפותהq
ובבית [בע]לה [ג]ל[מוד] r :
ובבית אביה פן [תהרה] s :
ובבית אישה [פן] תע[צרו]
11 [בני ע]ל [בת זול]ל[ח] ut החוק משמר v
[פן] תעשה לך שם כרה w :
דבת עירא וקללת עם
והיבשתך y [בע]דת שער z :

- Only of these things be not ashamed,
And accept not persons unto sin :
- 2 Concerning the law of the Most High and
the statute ;
And of [justice], to administer punish-
ment to the guilty;
- 3 Of reckoning with a comrade and traveler:
And of divisions of an inheritance and
property:
- 4a And of the fine dust of scales and balance
5a And of testing(?) weights and measures.
4b Of goods between much and little ;
5c Of estimating the wares of the merchant;
- 6 Against an evil woman a seal,
And a place of weak hands a key !
- 7 In the place of deposit "tell" (thy money);
And let all depositing and withdrawing
be done with forms.
- 8 Of the correction of the simple and the
fool ;
Or of a grey-beard stumbling into harlots'
[ne]t[s].
So shalt thou have been admonished
indeed,
And a man well trained before all living.
- 9 A daughter is a treasure of concern to a
father,
And an[x]iety for her dr[iv]eth away his
slumber] :
In her maidenhood, lest she fade ;
In her wife[ho]od, lest she be hated.
- 10 In her virginity, lest she be seduced;
And in the house of her husband is barren.
In the house of her father, lest she be
[pregnant].
And in the house of her husband [lest she
bear not].
- 11 [My son, ov]er a disso[l]ute [daughter,
strengthen the guard];
[Lest she make for thee] a name of evil
odour,
A byword of the city, and a taunting of
the people;
And put thee to shame [in the con]gre-
gation of the gate.

- מקום תנור אל יהי אשנבא
וביתא מביט מכווא סביב d :
- 12 לכל זכר אל תתנא תארז
ובין נשים אל תסתוידח :
- 13 כי מבגדו יצאנ עש
ומאיש רעת אשהא :
- 14 [מובל רועמ איש מביב אשה
וב[תח סחפרתס תביע [הרפה] p :
- 15 אוכר נאק מעשי אל
וזה הויתי ואספירה :
- באחרת מעשיו נוצרו
ופעל[י] u רצונו חלקא :
- 16 שמש זן[רה]תא על כל נגלתהע
ובבורג יי על כל מעשיו :
- 17 לא הספיקו קדושי אלב
לספר נפלאות יי d :
- אימק אלהים צבאיו
לה[חיוק] לפני כבודו :
- 18 תהימ ולבו חקרנ
ובכל מערומיהם יתבובן :
- 19 סחוחת חליפותח [ו]נהיותס
ומנלה חקק נסתרות :
- 20 ל[א נ]עדרק ממנו כל שכל
ולא חלפוז כל דבר :
- 21 ג[בורות] הכם[תו] תכן
אחדו הוא בשולם :
- ל[א נוסף] ו[לא נאצל]
ולא צריך לכל מבין w :
- 23 הואא חי [ועומדע לעד]
ולכל צורך הכל ישמעא a :

- In the place where she stays, let there
 be no lattice,
 Nor a chamber (?) viewing the entrance
 round about.
- 12 To any male, let her not show (her)
 figure ;
 And among women, let her not direct the
 conversation ;
- 13 For from a garment proceeds a moth,
 And from a woman, a woman's wicked-
 ness.
- 14 Better is the wickedness of a man than
 the goodness of a woman,
 And a daughter causing shame poureth
 forth reproach.
- 15 I will remember now the works of God,
 And that which I have seen will I recount ;
 By his word, were his works fashioned,
 And the work[s] of his pleasure hath He
 created.
- 16 [As] the ris[ing] sun is revealed over all,
 So is the glory of the Lord over all his
 works.
- 17 The holy ones of God do not suffice
 To declare the wonders of the Lord ;
 God hath strengthened his hosts,
 To make [them] steadfast before his glory.
- 18 He hath fathomed the Abyss and the
 heart,
 And understandeth all their subtleties ;
- 19 Declaring things that are past and things
 that are to come,
 And bringing to the light traces of secret
 things.
- 20 [No in] sight is lacking to him,
 And no matter glides past him.
- 21 The mighty acts of his wisdom hath He
 adjusted ;
 And He is of one (mind) from of old.
 [There] is no[thing] to be added and
 nothing to be subtracted ;
 And He has no need of any master.
- 23 He liveth [and abideth forever],
 And so everything is obedient to every
 purpose ;

- 24 כלם שוניכס זה מוהס
ולא עשה מהם שןא d:
25 זה על [ז]ה חלק מוכו
ו[י]מיש ישב[ע] ל[ה]בים תארוז

Chapter XLIII.

- I ת[וא]ר מרום רקע מהרב
ועצם שמים מביס הדדוס d:
II שמש מביע בצאתו מה
מה g נורא מעשי ייי h:
3 כהצחירו ירתחן תבלא
לפני הרבו מי יתכלכל:
4 כור נפוח m פהס יעקס
שלוחק שמש ידליק q חרים:
לש[ן]ר מאור s תגמר נושבת
ומנחה תכוה v עין w:
5 כי גדול x יי עושהו
ו[ב]דבריו ירוין y בארחוז:
6 וגם ירה זרה a [כ]עתי [י]שבות b
ומ[ש]לל [ל]נעה ואת עולם:
7 ו[מ]מ[נ] d מועד ומני חוס
[מ]ופע e [ב]ר בתמונה g:
8 חדש כשמו h הוא מתחדש i
מה נורא בהשתנותו j:
כלי צבא ינבל k מרום
מרצן רקיע מהירתי:
9 תואר שמים וחדר כוכב m
ו[עדי] n מזהירס במרומי אלס:
10 בדבר אלס יעמד הקר
ולא ישניס באשמהוהס t:
II ראה קשת וכרך עוש[ן]ה u
כיז מאד נאדרהש [בכב]ז v:

- 24 And each one varies, one from another;
None of them, hath He created in vain :
25 One thing surpasses another in its good,
And who can be satiated with beholding
its beauty ?

CHAPTER XLIII.

- 1 The b[eauty of the height is the clear
firmament'
And a brilliant prospect is the body of
heaven.
2 The sun, when he goeth forth, poureth
out warmth ;
How wonderful are the works of the Lord !
3 At his meridian, he maketh the world to
glow ;
Before his heat, who can maintain him-
self ?
4 (As) a well-blown furnace (makes) the
coals red hot (in the smelter),
(So) the sun, when it is sent forth, sets
the mountains in a blaze;
A fork of light consumeth the world,
And his fire scorcheth the eye ;
5 For great is Jehovah his maker,
By whose words, he runneth along his
course.
6 And even the shining moon wanes accord-
ing to its time,
Though it is for perpetual rule and an
everlasting sign;
7 By it are the seasons and the times
of the statute :
Shining, it vanisheth in its circuit.
8 The new moon according to its name
renews itself ;
How wonder-ful is it when it changes !
c The beacon of the host wanes on high,
Leaving the firmament aglow from its
shining.
9 The beauty of heaven is the glory of the
stars ;
And a harmony of splendour is in the
heights of God.
10 By the Word of God does the decree
stand fast ;
And they sleep not during their watches.
11 Behold the rainbow, and bless its maker,
For exceeding majestic is it in glory ;

12 הונג הקיפה בכבודהע
ויד אלז נמתה בנ[בורהa:]

13 נערתוט תתוהc ברקd
ותנצה זיקותe ב[משפסf:]

14 למענ[ו]g בראח אוצ[ר]
ויעף [ענן כרשף:]

17 קול רעמו יחילו ארצו
עלעולן [צ]פונא סופה וסערהו:

18 [כר]שף יניףm שלנו
וכארבה ישכון רדתו:

19 תואר n.הס ינהרק עינים
ומסמרוq יחמה לבב:

20 וגם כפור כמלחs ישפדז
ויציין כספירט ציציםv:

21 צינת רוח צפון ישיבw
ובקרבע [ים] יקפיא מקורוע:
על כל מעמדז מים יקריםa
ובשריקs ילבש מקיה:

22 יבולc [הרים] כחרב ישיקd
וכבהe צמחים כלחבה:

23 מרפא כל מערףf ענן

24 סלג רעוקח לדשנו שרבנ
מחשבתו השקי[ע]a רהב

25 ייט[ע]m בתהוםc אייםs:

26 יורדי היםc יספרו קצהוq
לשבע אוזננוז נשתוסם

- 12 A circle it describeth in its glory,
And the hand of God hath stretched it
out with might.
- 13 His rebuke scribbleth the lightning,
And maketh brilliant the flashes thereof
in judgment.
- 14 For this reason, hath he created a treasure
house,
And maketh the clouds to fly as winged
things.
-
- 17 The voice of his thunder maketh his land
to reel ;
The whirlwind of the north, the tempest
and the dust storm !
- As winged things, He maketh his snow
to fly,
And like a swarm of locusts, when they
settle, is its descent.
- 18 The sight of its whiteness blindeth the
eyes ;
And the heart is dismayed at the raining
of it—
- 19 And also hoar-frost he poureth out like
salt,
And maketh it to bloom with flowers like
sapphire.
- 20 The cold wind of the north He causeth
to blow,
And in the heart of the [sea] He con-
gealeth its fountain.
Over every standing water He placeth a
sheet (of ice).
And as a breastplate He clotheth the
pond ;
- 21 The vegetation of the [mountains], it
burneth like drought,
And quencheth the young shoots like a
flame.
- 22 The healing of everything is the distilla-
tion of a cloud,
And the falling dew is to render fat the
barren land.
- 23 His thought made Rahab to subside,
And in the Deep, hath He planted the
isles.
- 24 Those who go down to the sea tell of its
bound(s).
And at what our ears hear we are astound-
ed.

25	s שם פלאות תהיו מעשהו מין כל חי ונבורות רחבט :
26	למענהו v יצלה מלאך w ובדבר [ו] פעלו נוצרא :
27	עוד כאלה לא נסיקע זקין דבר הוא הכל :
28	נ[נר] לה עוד כי לא נחקר z והוא גדול מכל מעשיו :
29	נ[נרא יי] מאד מאד ונפלאות דבריו a :
30	מ[נר] ל[י י] יי הריכו קול בכל תוכלו כי יש עוד b :
	מחומטיו החליפו כהס ואל תלא כי לא ת[חקרו] :
32	רוב נ[כתרות] מ[אלה] מעם ראיתי ממעשיו :
33	אתה הכל [עשה יי] f [ו] ל[חסידים נתן הכמה] :

- 25 Therein are wonderful things, the marvels
of his work.
Variety of all living ; and the mighty
ones of Rahab.
- 26 For his own sake, He maketh his work to
prosper—
And by his word is his work fashioned.
- 27 There are many more things like these,
and we cannot exhaust them;
The final Word is, He is The All.
Let us still magnify him, for He is un-
searchable,
And He is great beyond all his works.
- 29 Exceeding wonder[ful is the Lord],
And marvellous are his words,
- 30 Ye that magnify the Lord, raise your
voice[s]
As much as ye are able, for there is still
more ;
Ye that exalt him, renew (your) strength
And faint not, for ye have not yet search-
ed him out.
- 32 There is a multitude of hidden things
beyond these,
(But) a few of his works I have truly
seen ;
- 33 All things hath the Lord done,
And to his saints hath He given know-
ledge.

CHAPTER XXXIX.

15]a GL: lips|b S: מנן recount|c GLS pl|dS + ובתדינתא, for which GL bear evidence, though they om. Hd. 16]e after GLS|f GL strengthen by the addition of an adv. |g 12, 5. 15, 12. 32, 17. 42, 21. II Ch. 2, 15. |h suff. refers to צורך not to אל a|i read with M; subject is מעשי a; 15, 18. 31, 12. 42, 17. Jer. 48, 2. The frequent use of Hiphils in Sir. illustrates the development of secondary stems in late II; b is a variant of 21b, 30c, 21d, 34d, 33b; S34b is conflate. 17]n after GL. Place S21f after 16b and regard G17a b as doublettes of 21 a b|k S: מערב; G: ἡδύς |lG נר, Ex. 15, 8. Ps. 33, 7. Sm. falsely נר (Lv. 24, 4. Ps. 132, 1) which means "lamp" and cannot be regarded as a translation of שמשא. The confusion of G and S arose from the absence of the original H text, of words for "water" and "sun," though the ideas of "rising" and "declining" were evidently suggested by G, reflecting upon the incident of the Red Sea, applied these to the rising and recession of the waters, while S, associating 16a with Gen. 1, 31. applied them to the rising and setting sun. Pr. 4, 1. Sm., apparently seeing the weakness of נר, adds בכרום, for which there is no support in the Cod. |m after GL|n is used for "sun" in Job 31, 26 37, 21. Hab. 3, 4. The deleted ו dittog. from m; S may have read בצאתו falsely for דנה to balance the erroneous מערב for H יעריך. 18]o text illegible; G differs from S, making the recovery of H difficult. |p G = כההו 19]q כסותר 41, 14. 16, 17. Wisd. 1, 8-10 20]r is a variant of 18b and so should be deleted (Sm.); c is gloss on d 21]r S repeats |s S + טב and omits ט in כזה. 22]s after GS|u CN make subject personal, without changing the gender G = הצפינה, but Herk.: ἐπέκλυσε as in Dt. 11, 4. The word is NH, occurring only once in the Qal in OT., Lam. 3, 54; Hiph II K. 6, 6|v תבל; G: ἡγρύν, in much the same sense as ארץ Subj. of הצי is t: yodh is a vowel letter, or, if transposed with wau, may be regarded as the third radical, which is generally omitted in third fem., but by analogy with first sing. may remain, 50, 10. Is. 65, 11. 23]w after S; G accus., L nom., M illegible. |x emend S נא to אנד, Af. of נד, to expel; see L for = |y so Sm.; L siccata est terra. 24]z after M; L a appears to be a defective rendering of S|a after GLS|b M: ישרים, Is. 40, 34|c so Sm. after GS|d S free. 25]e after GS|f GS: create. 38, 1 and often |g S: in the beginning |h delete טוב, dittog. from a or influenced by 21c S (?). Noeldecke, as quoted by Sm., inserts ἀγαθὰ καὶ in G|i G 39, 4. Wisd. 18, 9. Tob. 12, 7. Pr. 16, 4. 26]j so Sm. after GS; S often corresponds to H צורך (G χρεία); S + דסתבעני |k S + דבני |l S attaches to a|m G attaches to b: S coordinates with the following word; it should be in the const. Ps. 81, 17. 147, 14|n S: both grape and red grape. Sm. draws attention to the play on "blood of grape" and "cream of wheat." |o S: vestment and clothing Ex. 22, 26. Notice play in G: πῆρ, πυρός; ἄλα, γάλα. 27]p G: εἰς ἀγαθὰ; S ptep. pl. |q L: et peccatoribus |r M: לוֹיֵא to loathsomeness. 37, 30. Num. 11, 20.

28]s so Sm., after G|t GL = אסורים (?) Ps. 2, 3; and ינתקו Jer. 5, 5; L, probably, στερεώ, instead of στερίω. Is. 41, 15 GH | u 42, 10; S: עקרו. Job 14, 18. 18. 4. 9, 5. c d are obliterated in Cod.; Sm. reads כלה for συντελείας, but S = קצר (רונוא); S מחוין was falsely read by G as מנחיו (δαχεουσιν). Ez. 6, 13. Zach. 6, 8. 29]v so Sm. Le. et al., after G and emended S|w GS: death |x S: לדינא, an error for לעדנא. With the exception of the omission of פ, the S stich agrees with the refrain (?) of the chap. cf 16 b (notes); GH may have followed S. If b is original, perhaps it should be read after 30b, as it breaks the connection of thought here. 30]y G pl. 12, 13. Dt. 32, 24. | z Lv. 26, 25. Notice the word play in b and 28a in S|aDt. 13, 16. I Sam. 15, 8. |b after GLS |b, GL om. M begins stich with נם as 29 b; S om.cd, which points to their being variants of 16b or 33b | c M: נבחרו, 21b|d detach wau from following word and add it to d (M). G = בארין|eG: need, taken from H cf L sing. 43, 14. Job 38, 22-27. 29, 34. 31] Compare S דפקד with H יפקדו 30d | g G: in their times; S: and all their days |h could be either Qal or Hiph. Ps. 78, 17. 105, 28; GS.: transgress |i M: פיהו. 17d. 32]n HS 25 b|k 8, 8. 38, 3|l S+ כתיבן and pl. verb, with בנינשא as subj. 33]m M: הכל |n S, an abbreviation for צבחה |o 16b. 34]p after M|q S 21c; Sb+ קפיסין (כפיקין)+ באוצרא|r after M; GL: be approved. 21b. 35]s MG+ תפה|t G first pers. pl.; S+ לאלהא|u S: to his name |v S om. G = κυρίου.

CHAPTER XL.

1]a NH Gn. 26, 20. 3, 21; M 39, 33; G = χρεία which corresponds to S צבותא, though the latter cannot be a direct || to H, which = צורך 39, 16. 26|b S pl.|c in Sir. generally || to G κρίω and S ברא. though in OT it means to divide |dM: עליין |b is under the government of חלק|e in OT without wau, in NH with. S: race (?) |f S pl.; G: Ἀδάμ |g G om. suff but pl. μητρός αὐτῶν, S pl.: נפקו |h 46, 13. 50, 22. 51, 5. Jon. 2, 3|i G: ἐπὶ ταφῇ but AC: ἐπιταφῆς; L: sepulturae. M: ארץ |j G: παντῶν; S: to the land of the living; M: ארץ, Job 1, 21. 2] H om. but in GLS, which see. ἡμέρα τελευτῆς is one of the series of evils, which constitute the heavy yoke of 1b and so, contrary to Sm., may be coordinated with the other expressions. Entire v2 is in apposition with predicate |in 1 a b, Wisd. 1, 13. 2, 24. 3]k Aram. constn; |n OT always with על; M illegible, S pl. G sing.|l S: of the king, G: ἐν δόξῃ in glory. | of locality, cf לאחור 49, 5. 12, 12|m M: לובש and לבש; G = לשח (?) Sm.). Job 2, 8. Is. 47, 1. 26, 19. Ps. 7, 6. Job 34, 15. Koh. 3, 20; "clothed with dust and ashes" does not occur in O T. 10, 9. Esth. 4, 1. |p is frequent in later construction. 4]S only "crown." 11, 5. 47, 6. |o II K. 1, 8|p G: a garment of raw flax; L falsely ligno for ligo; Ex. 22, 26. Gn. 25, 25. 5]q GS: anger, 30, 24|r S attaches to bis 43, 17. Ps. 55, 5. Ex. 15, 16|t after M; Tiphah formation, N H form תהרות. 34, 29|u without yodh in 11, 28. 32, 9.

11, 9. *a b* are under domination of 1a/v adverbial accus. S with prep; substantive, but could be const. inf. 46, 19. Is. 46.16. |w so CN *et al* after G. S obscure, perh. **מְנִי לָהֶן** should be read **מְנִי לָהֶן**; S **נָדַל** means "to shake," "agitate," which is Nestorian for **הִנָּה** "mind," "intelligence" (= **חַכְמָה**). G could be a free rendering of **הַעִיר** (Le. **הַעִירָה**), Koh. 2, 3 after M, Ps. 34, 1. I Sam. 21, 14. 6] *Sa b* om.; H for *a* is very difficult; the pl subj. of readings proposed, refers back to the series of evils enumerated in v. 5 |y text uncertain; the reading proposed is remotely possible |z Versions throw little light on the text |a G from him or it |b with Sm. |c (?) G: **σκοπιῶς**, Sm. **σκοπιῶ** "to look this way and that" in perplexity, corresponds to G "terrified" and S "deliberate." Is. 41, 10 |e GS: in vision of S: of the night |g implied in **ἐκταφενγώς** along with **שָׂרִיר**, or else is wanting |h GL falsely "war" for "enemy," 7 Cod. badly defaced |i after S, which Sm. rightly points out, is often a translation of H **צוּרָה** (13, 6), which may have been written here by a scribe for **רָצוֹן** |j G: safety. |k Cod. apparently, also GS |l proposed readings give the sense of GL and may be accepted tentatively. 39, 18 H S; 8] H entirely obliterated; G connects with 39, 28. 29, 30; with its reference to cattle, it is unsuited to its present setting. See Sm. for full discussion of verse. 9] (only *a*, S om., L *a b* |m 30, 29 H S. 41, 5 M |n L = **תַּהֲרֶה**, 5 b |o G falsely: sword. Dt. 28, 22 (emended) |p so L |q Sah. = **כְּכֹהֵן** (Sm.) 10] S om. |r only here in Sir. as || to **ἀνομιός**, 39, 27 |s G **πάντα πάντα** |t after M |u M: **רָעָה**. 44, 17; in O T. usually with **עֵשָׂה**, Jer. 4, 27. Ez. 11, 13. 11] v 41, 10 G. |w G = **יָם** |x G = **יָם** |y Koh. 1, 17. 12, 7. Wisd. 16, 14. 12] om. in H, but found in S G; *b* only in L. 13] y after M G; delete **אֵל**, as dittog. from 11 a |z so Sm. after G; collective |a see Sm. for a full treatment of this verse, especially on **אֵיתָן**. The figure is intended to represent the evanescence of wealth |b Job 6, 15. 14] construction of G in *a* is impossible |cd proposed tentatively |e after S; S om. |f |g free or = **פְּשָׁעִים** |g pl. after G. 15] h after M G S; Job 14, 7. for meaning of S |i S: shall not be; G: shall not multiply branches L also supports the reading proposed. M: **יִכָּה בּוֹ**, Hos. 14, 7. Ps. 80, 12. Job 8, 16. |j G: unclean; S: **עֲקָרְהוֹן**, should be attached to *a* instead of *b* |k M: inhabits (**עָן**). Notice play on S **שָׂנֵא** and **עָקַר**; the latter means to extract a root (of a tooth). 3, 28 G 23, 25 G. 16] acc. to D Gl, S: **planta clavicula agens**, = G **ἀνὸς ζωστής**, Brockelmann. |m cf use of **שָׁפָה** |n after S G; Prof. McCurdy (in seminary) explains **כַּסְפָּר** as having originated from **יִזְרָה** (the autumnal rain) which was falsely transcribed for **יִרְקָה**, cf. S. o subject is 1, Job 6, 17; M: **לִפְנֵי נִדְעָה**. 17] 8, 5 H S G. 42, 4, 22, 22. G S 6, 1 G S H. 50, 24. S here = H **חֲסִידִים**; G: **χάρης** |cf versions for vv. 23, 27; note similar confusion of **עַת** and **צוּרָה** in ch. 39; in Job 22, 15 S is a translation for **עוֹלָם** |r G S L = **בִּרְכָה**, which Sm. reads |s S: and the works of just men. 18] t after G; M: **יִזְרָה**, Pr. 25, 16. L begins verse with fili |u 16, 14. Koh. 4, 9. 9, 5. M **שָׂכַל**, "skill" may suggest **הָרֵשׁ** (G: **ἐργάτου**) "skilled work" |v pl. to agree with double subj. |w M: **כִּיבִיָּה**. 19] S H four stichoi; GL only *a d*. H is a retranslation from S (?); *bc*

should be deleted as corruptions or glosses. The two final words in Sb are dittog. from 1^a b and the rest is a corruption of d. נסע is a retranslation from S; emend S בנינא to בניא (so G); יסריחו was written in the interest of נסע but יסעידו is better; S רבותא ואיקרא are unsupported. 19]x 36, 29. 20]y S is used attributively, but עתיקא is a substantive as well as an adj; G = שיר (Le. et al.) 32, 5. 49, 1/z S sing., due to omission of wau between the nouns. 19, 2. 31, 28. Hiph. not found in OT and only here in Sir. |a G L: love of wisdom, perh. סדע, 3, 13. 13, 8. 21]b M: הליל |c S = *ἡμέρα*, which Barhaebraeus explains as "flute" (Sm.) |d G: sweet; S agrees with H הליל Pr. 25, 15. 22]e with Str. and P. |f 36, 27. 11, 31. 34. S also a substantive: רנתא. The word is sing. in G L S. 45, 12 G/g is subj. in G/h 43, 21: pl. not in O T and sing. not in Sir.; Sah. *χλόη*, nom. instead of accus. |i M: שדי. Ez. 16, 7. G: *dygōū* (? Sm.) After v. 22 there are several lines written on the margin, for the translation of which, see C N. 23]j after G S. 7, 12. 41, 18. |k G: *ἀναστῶντες*; S: נתקרבון (emended by Sm.) The word is evidently N H, as in O T it could not correspond with either G or S |l G L = *מִשְׁנֵה*; S free. Pr. 19, 14. 24]m G pl. |d with Sm. Str. |o after G M. 25]p 37, 15/q after L S, cf G 9, 15. 37, 7. 8. 26]r L read S as ספקיתא instead of תיקפן, the former meaning "spiritual force" (facultates) as against "physical force" of the latter; in addition, L transposed the words |s with Str. Le.: G: elevate the heart, cf 31, 20 where *ἀναψῶν ψυχῆν* = joy of the heart (Sm.) G 1, 12. 23, 27; and further 7, 35. II. Ch. 17, 6. Dt. 17 20/t see note on 39, 18, where GLS (?) read as here. See S for additional lines written after 26d. 27]u 17 a, 23a; S has passive verb in the three cases |v S + *בִּין*, Is. 4, 5. 28]w after M G S L. |x L free; L for b: it is better to die than be in want. S: it is not good to die but it is good to live |y literally "to be gathered." |z Ryssel connects with *מסלה*, 30, 17. 29]a S pl. 6, 10. 14, 10/b S free; L: his life is not a life even in thought |c after M, cf 31, 16 where G *μωσθῆς* = S סנא, used here. Wisd. 4, 11. Dan. 1, 8 (באל) |d G M = suff. |e after M, 36, 24. S: who loves dainties. |f after M |g M: מיעים; L G = יסנע; S: they are as fistula of the bowels. G 29, 28. 37, 30. 30]h after G S L; לאיש is drawn from 29 c (Sm.); 19, 2. 6, 4. (cf v. 2) Is. 56, 11 |i M: כאש בוערת, as a consuming fire. Jer. 20, 9; G S om. כשו.

CHAPTER XLI.

1]a after M |b Ez. 13, 18/c S: how evil art thou, 40, 9. 10, 11. 11, 28. |d Sm. Le.: שקום, but there is undoubtedly a letter between ש—ש; here in the sense of שלום, to which S עתירא corresponds, though it could not be directly a translation of *ἡσυχία*. The word generally expresses "rest", but here the "ease" resulting from prosperity. 1 Ch. 4, 40/e is either "substantial" or "local" (Aramaic use). 44, 6. |f G: undistracted |g 8, 10. 11, 17/h S = עין |i 40, 13. 26, 2. 7, 6. |j in later books in much the same sense as לקה. 12, 5. 15, 2. 31, 3/k

37, 29, 30, generally collective. 2] cf v. 1 | m after S | n 38, 22; S: how dextrous art thou. L: iudicium | o Job 31, 19. Pr. 31, 6 | p Is. 40, 26. 29 | q, transpose, יִנְכַּשׁ and כִּישָׁל, reading for the former וְנָקַשׁ; S: סָבָא; G: ἰσχυρογέφυ. Both G S have only one word for "stumbling". Jud. 19, 17. M has two readings: וְנִקְשׁ; וְנִשָּׁל; and וְנִקְשׁ וְנִשָּׁל | r S + עָדָן; G: concerning all things | s 4, 25. Ezek. 2, 6. NH | t L = חֲכָמָה; S: and there is not in him strength to work. 3] v S = חֲלָקָה | G of b free, II. Esd. 3, 7. Wisd. 1, 13. 2, 24. 4] G L = חֲוָקָה. 38, 22 | v = חֵיק. G: εὐδοκία | w after M | x G M = חַיִּים, 14, 12. 16. 5] y Gn. 21, 23. Is. 14, 22. M: בֵּן (C N). G: βελυρά, only in "B," in all other Mss. βελυρά | z so Halevy (quoted by Str.) after G S; M: דְּבַת עָרִים, 42, 11 c | a with G S | b S: race; in G the meaning is included in the ptep., which Sm. refers back to a possible אֶחָד | c S mutilates the word | d with Sm. Is. 1, 4-6. 6] e M: סִבִּין עָרָה | f G: inheritance | g with Le. | h so S, G = חֶסֶד (C N); see notes under 40, 17. | i With Sm.; S: נַעֲמָר. 7] j with C N et al. קָלָל is the word generally used in such a case. 3, 9. 16. Pr. 30, 10. 20, 20 | k S + כְּאֵמָה "upright." | l C N et al. after G S | m S = בְּעֵלְמָא "in the world." G pl.; subject is indefinite. 8] n so G, o with Le. after G S; S erroneously לָהֶן | p cf. 40, 3. Aram. constn. | q G + אֵל, 46, 5. 48, 20. 9] G L only a b (= II d); S om. b | r after M | s G: if ye be born | t G is dittog. from b. G a is conflate. S g b is a variant of 7 a. 7, 34. 38, 16 | u M: לִקְלָלָתָהּ. 10] For a cf 40, 11. Is. 20, 17; M: אֹנִים (ס) in both cases | v M: בֵּן | w notice assonance with תְּכִיתִי 9 d; G: ἀπὸ καταράς; S: his end | x G S: to destruction. Is. 41, 24. 11] y M: בְּנֵי. S om. a Job 13, 28. Ps. 32, 3. Sir. 14, 17. | z 47, 19 and four other instances in Sir. | a G: of sinners | b G: οὐκ ἀγαθόν. S: נַחֲמָא (נַחֲמָא), 39, 9. 44, 10. 47, 22. 12] c Koh. 8, 15; S: נְלִידִין | d G L = "many" | e M: סִמּוֹת | f after M; S דַּעְתָּא makes no sense and should be read דַּעְתָּא "of riches"; L: precious. G: of gold. Pr. 21, 20. Hos. 13, 15. 13] S om. vv 13-18 | g after M, the abstract noun (Sm.); att. יִשׁ to הֵי to constitute the pl. and restore the lost יִשׁ | h after M | i G = יֶאֱמֵן (?). 14 b c | G a should be read after 15 c | j Hoph. not in O T.; M: מְכַתֶּרֶת, Pr. 27, 5 | k M: תַּעֲלֶה. 15] l 4, 23. 32, 18. Pr. 12, 23. 10, 14. 14, 33. 14a] m G, which was originally αἰσχύνω, may have passed through ἡσυχία, (?) to εἰρηνή. | n G = שָׁמַר (Sm.). 16] G begins line with ταιγαροῦν, | o G: by my word. Sm.: κρίματί; M: מִשְׁפָּטִי | p 14, 3 | q G = (?) לִבְלֵם | r G (?). 16] s G pl. | t M: פָּחוּ Gen. 49, 4. Hos. 4, 11 | u after M G | v after M G | w 7, 13. Nah. 3, 1. Ps. 59, 13. 18] x G: judge; L: chief = G (?) סֹדֵן (Sm.) | y G: ruler; L: judge | z G free | a M: שׁוֹתֵף 42, 3 M. Aram. is the same. | b G: injustice. 19] c L: de furto, 8, 18. (G: κρυπτόν); M וְד seeks to correct the meaningless וְד. Dan. 2, 18. 29. | d Ez. 16, 59. 17, 16. 18, 19; S: דִּבְכַּסָּל | e G L: Cod | f emend S וְקִימָא to מִקְוָמָא, "compact", "agreement". | g after M | h after M, 4, 3. 4. | i after M. 20] j after G, 48, 10. L: ne avertas faciem | k an Aramaism (Sm.) M: מִיָּהֶשֶׁעַ פִּי | l after M | m so M, 42, 3. 21] n M: מִשְׁוֹאֵל | o after G; Le. sees traces in Cod. 21] p so Sm. but (?). G: μὴ ἐπιστῆς. 22] q after G | r G pl. | s C N et al. | t M: דְּבַר חֶסֶד; G pl. v 7. 31, 31. שְׁאֵלָה (M b) is explanatory.

CHAPTER XLII.

1] a G: καί | b Pr. 17, 9 | c 11, 8 | d only here with ס 6, 9 | e M: על אור | f only here and 32, 10 as an adj. (Sm.); L = אֵין בִּשְׁת־ (2) 4, 21 | g 44, 23. 46, 19. | h G: μὴ περὶ; M: אל | i 4, 22. 35, 15. II. Ch. 19, 7 | j with Sm. C N after G. 2] א 49, 4 | l prior to 39, 15 (also 43. 7. 12) with wau; after 39, 15 (except 38, 22) always without | m after M G. Delete כְּצִדִּיק as dittog. | n 13, 17. 10, 29. 3] ס G λόγου = שִׁיחָה (?) 13, 26. 11, 8 | p N H, 12, 13. 14; M: שוּתָה | q written above אֲדֹנָי | r L G free, 41, 21 | s G L: of comrades; M: וְיִשָּׁר, perhaps for וְיִרְשָׁה, Jer. 32, 8. Pr. 8, 21. 4] t G: concerning precision, 16, 25 G: G om. 5 d | u Sm.: erproben. | v M: וְאִם אִם. 4b] w G: πολλῶν καὶ ὀλίγων 5c] x with Sm. Str. for the entire stich; G reading falsely כָּחִי (Ez. 26, 9) for כִּכְחִיר rendered the stich: making the side of a knavish servant to bleed. See Sm. for discussion of verse and cf 7, 18. 37, 11. M כִּסּוֹר is an explanation of, (כִּסְרִי) one of the meanings (primary) of which was to practise, then teach. See Lexicons. G 5 a b are om. in H. 6] y M מַשְׁפָּחָה is explanatory, apparently reading גִּבּוֹרִים, Ps. 49, 11. 73, 22. Pr. 30, 2 | z G: σφραγίς + καλόν | a G: רִבְבִּיָּה; Job 24, 16. 7] b after M, Ps. 31, 6. Lev. 5, 21. | c G L: וְ and weight; perhaps appende = תַּסְפּוֹ; M תַּחֲשׁוֹב is explanatory. | d M: וְשׂוֹאָה וְתָהָה, cf. Aram. נָהַת, Ezr. 6, 1. 8] e M: מִרְדּוּת | f, G S 41, 2 c. Under נוֹטֵל and between the lines is שׂוֹאֵל; M: נוֹטֵל וְעִינָה בּוֹנוֹת; f is made up from both נוֹטֵל and יִשִּׁישׁ; only one word for old man is necessary. | g 9, 3 | h Some G Mss.: περὶ πορνείας | i N H 13, 13 Ezr. 4, 22. See D Gl.; notice the art of the writer in playing upon זָרָה a word similar in meaning to זָנוּת | j 31, 22 G S | k 40, 1. 9] See C N for text and translation of M 9-11 | l after G L (Sm.); S = יָקָר; M 31, 1 | m after M | n 31, 1. 47, 23. 40, 6 | o. וּבִכְתּוּלִיָּה (b) are dittog. from word below; excise and transpose with תָּנוּר in a, converting the former into תַּבְלָה = G παραμάσση — Gn. 18, 22. Ps. 32, 3 | p convert תָּנוּר into תַּבְלָה [תַּבְלָה]; G: στυμφακήν, S: תַּבְלָה. 10] q Ex. 22, 15; S = פָּרָה or freely פָּרָה | r G: μὴ ποτε πάραβῃ (?) Is. 49, 21. Job 3, 7. | s with Sm.: M: פָּחוּת | t Sm. Str. P. after G L. 11] u after G, L (luxuriosam), 18, 33 | v with Sm. P. after G L: S: establish | w G free. Payne-Smith, as quoted by Sm. reads S סָרִיא; M: סָרָה, Aram. and N H. Jer. 49, 7 | x S 16, 10, where S אֲרִמְיָנָשָׁא || to H לֵב וְדֹן; G = עָרְלָה לֵב which S may have falsely read here for עִיר וְקִלְלָה | L = גִּעְלָה (?) Ez. 16, 45 | y after M | z S: דִּקְרִיתָךְ, which may account for the omission of "city" in S c; S + בְּרִמְוִיָּא דַּעֲכָא (c) | a S: let her not go out | b C N render by "chamber." Sm. + תַּבּוֹת [uebernachtet]; some such addition is necessary | c S = בָּאֵין (?) | d S: court. 12] e S = תַּחֲוָה + כְּלָכָךְ | f G twice, or ἑμβλεῖα refers to g. ἀλλὰ can only refer to f. Perh. M should be חֲנָה "her charms" and f changed to תָּרָא | g with Le. after GS: Pr. 8, 2. cf Esth. 2, 3. 9. 13 and notes in Sm. | h M: חֶסֶד; Hiph. not in O T. 13, 22 S. 13] i S: into a garment | j S: fallet | k L = בִּאֲמַת (?) 14] after M | m M: רֵעַ; G = ptc. (?) | n with Sm. | o after

M H; G κατασχίνονσα is either a corruption of a derivative from καταχέω or else is || to תביע, which is wanting; L may be construed with either G or H | p S is a corruption for הפרא. 15]q 51, 8. 45, 16. | r after S; G L pl. | s M for t, but better for אלהים. So G S L | t so S (Str.) G L om. verb; GL om. d | u S: וכלהין | v after S | w with S כריתה; see notes under 40, 1. M: לקה. 16]x after G L S (Le. et al) | y G: looks down upon everything | z, S: mercies 44, 2. Ps. 145, 9. Is. 59, 19. 17]a G=הפלה (?) Ps. 4, 4, suggested by b | b Job 15, 15. | c S+greatness. 39, 16 a S: מ: נבירותיו | d G S om. | e yodh is a vowel letter; M: אונין | f S=לאהביו; Sm. emends S to לרהליהי (=יראיו) Ps. 103, 21 | g after M. 18]h 16, 18. 43, 23 | i L+hominum | j N H 3, 21. 43, 28. Zaqeph should be placed over the final syllable | k L: astutia; S: thoughts, 1, 6 G S | l 16, 23. For S+, see 43, 2 | c d in G L S. With G c d, H 12 a, cf σκημαίων. Is. 41, 23. 19]m S pl | u 11, 19 G H. S+ידמותי | o after M. 48, 25. Is. 41, 22, 23; both n o are wanting in O T. | p G L: footstep. 14, 22. 20]q G: οὐκ ἔκλυται | r M בני הלה I Sam. 30, 19. Is. 40, 26. Sir. 46, 12. 21]S ננירותא in 20 b belongs to 21 a; G L amplify b. 48, 25. Ps. 106, 48. | s after M | t 5, 10. Job 23, 13 | u with Le. et al. after G L. S om d | v 39, 16, notes | w Ezr. 8, 16. I. Ch. 15, 22. G free. 22] H om. a b. G a σπυγῆρος=כירד (?), an error for מורה, after S משכחי. Text of G S difficult 23]x S pl.; G (L): πάντα ταῦτα | y with Le. Sm. (et al); S pl. | z G pl. 39, 18 S H | a S: are hastening+עתידיו. 24]b S: "by twos" + לקיבל (G καταλαμβάνει | c 39, 21 | d G L free. 25]e 39, 34 b | f with C N, Sm. et al.

CHAPTER XLIII.

1] Reading a with Sm. | a assonant with מהר | b after G | c delete ר in Cod. or change it to כ | d G: glory, 40, 27 | e M: מופיע. G=M | f after G M, Ps. 19, 2-7. S a: the work of the sun is to show and to praise | g G S L read (Aram.) סאנא "vessel, instrument." | h S G: Most High. 45, 8 b G S. 3]i P connects with צהריים noon-day; so G | j "boil," "seethe." N H Ez. 24, 5. Job 41, 23. | k cf G 39, 22 | l Ps. 147, 17. 4]m Sm.: G φουσῶν; or perh. G understood צהר to be from root נצר | n offered as a substitute for the difficult כהם (but see Sm.) | o ס at the beginning of מוצק is dittog. (?) | p. G L S=מסלס, Dan. 3, 1, 9 | q M יסיק: "ascend," an assumed root from Aram. נסק (Ps. 139, 8) tor סלק, Hiph., is therefore, יסליק | r after M | s S: circle of flame | t S G om.; perhaps, due to שבות extending beyond the line in 6 a | u S+וליקוהי; G+ἀλάστος and so perh. קרנה should be inserted in H. Ex. 34, 29. Hab. 3, 4. | v G: make dim; L: to blind. S: to burn. Is. 43, 2. Pr. 6, 28 | w S G L pl. 5]x after M | y transpose ינצה and קץ 6 b and convert the latter into ירוץ, Ps. 19, 6, also G; L: hasten; S: סרהב הלכתה | z Ps. 19, 6; and after G S, ב, is unnecessary, but may remain. 6]a some G Mss.: ἐνσκήπεν εἰς σάκος (Sm.) S עמד=קאם Josh. 10, 13. There is no case cited of זרה with moon | b (?) | c take am 5 band transposed with קץ; a || is needed for עולם. 7]d aft - a, "moon" occurs in G L S and as

it is repeated twice, in 6 *a* and 8 *a* (versions only one in each), perhaps a word for moon should be inserted after **וּמִנִּי** | e Job 10, 22 | f Cant. 2, 11 | g G: **συντελείας** S: **אַחֲרִיתָא**; cf Jer. 29, 11. Sir. 7, 13. **תְּקוּהָ**. 8] h 6, 17 *a b* | i all versions but H read in *b*; G L S: increasing | j L: in consummatione, an error from 7 *b*; M: **בְּתִשְׁבֹּתִי** K. 14, 2, the only instance of Hith. in O T and only here in Sir. | k G L S om. **נִבְלִי**, Is. 34, 4. | l N H, or perh. **מִצְרָה**, Mal. 3, 3. 9] m collective; G S L pl. | n after M; G: **κόσμος** | o M: **מִשְׁרִיק** (perh. **שֶׁרֶק** Sm.) | p v. 30. 45, 2. Job 25, 2. 10] q S L G: with holy words | r S: **דִּינָה** 38, 22. 45, 5 | s after M (sing). G: and do not faint; S: do not change **שָׁנָה** | t S: and in their courses. cf with H, Ps. 63, 7. 90, 4. 11] S om. the rest of the chapter. | a, G L H agree. | u M: **עֵוִשָׁה**; Gn. 9, 13 | v G om. | w M: **נִהְדָּרָה** G: **ὠραῖον**; 36, 6. 46, 2. 50, 5. 12] x with C N after G; M: **הוֹד** Is. 40, 22. Job 22, 14 | y M: **בְּכַבֹּדוֹ** | z G: hands of the Almighty | a with Sm. Gen. 49, 24. 13] b with Sm.; G = **בְּתוֹרָתוֹ** (?) | c Ezek. 9, 4 | d M: **בְּקָר** | e two M readings: **וִיקִים** and **יָקִים**. Is. 50, 11. Pr. 26, 18 | f G: **κρίματος αὐτοῦ**. 14] g M: **לִמְעַנִּי**; G: **διὰ τοῦτο** | h G L (= **וּנְפִתָהוּ**) Job 38, 22. Ps. 135, 7 | b, following Le. 15] entirely obliterated in H. See Sm. Le. for treatment of G L. 17] i Ps. 29, 8. See Sm. on the confusing of **ὠνειδισεν** and **ὠδήγησεν**. | j after M; **וְלַעֲפִיתָ** appears to be a transliteration of **σαλευθήσεται**, G 16 *a* | k M om. | l Ez. 13, 11. Ps. 107, 25. 29 | m Ps. 68, 10. 18] n Smend's citation of 42, 12 for „Anblick” is precarious, as the text is corrupt | o G: its whiteness. **לָבֵן** is N H | p M: **יִהְיֶה**; G: the eye marvels. The Aram. word **יִנְהַר**, proposed by C N, appears to be the best offered. The reference is evidently to snow blindness | q, general expression for raining. | r G: **ἐκστήσεται**. 19] s G + **ἐπὶ γῆς**, | t after M. G: **χεῖά**; L: effundet | u Sm. finds **כַּסְפִּיר** in **כַּסְפִּיר**; G, almost certainly = **אַפְסִי** (**ἀκρα**) | v G = **צִינִים** (Sm.). 20] w Ps. 147, 18. G **πνεῦμα** is transitive | x **וּבְרָקָב** is senseless. Wellhausen and Bacher, as quoted by Sm.: **וּבְרָקִיעַ** (NH = metalplate). Perhaps **יָם רַחֵב** Job 37, 10 | y G regards as prepn. **ἀφ' ὕδατος** | z **עָמַר** II means to cover over, especially of water so that **מַעְמַד** may have been read, which G connected with **עָמַד** I to gather (sheaves); it might, however, be free for **מַעְמַד** | a NH and Aram. Ez. 37, 6. 8. Notice use of **נָקַר** in Job 30, 17, which could be a translation of **παγείσα** 19 *b*; G (**καταλυσαι**) may have read some derivative of **יצק**; Job 37, 10 | b Neh. 4, 10. 11. Ch. 26, 14. Is. 59, 17. 21] c G = **יַבְלֵעַ** (or **יָכֹל**, Sm.). **הַרִים** is written over **כְּתֹרֵב** in Cod., and should be inserted, as both G L have it | d Is. 44, 15. Ez. 39, 9 and notes under v. 4 | e with Sm.; G: **ἀποσβίσει** 3, 30. C N cite Ez. 7, 11 (stateliness) | f the only occurrence of this form; Dt. 32, 2. 33, 28. G may have had Job 11, 17 in mind, regarding **תַּעֲפֶה** as from **עָיַף** “to fly” and then “to hasten” | g to be read in *b* with G | h Job 36, 28. G L = **פִּוּנֵעַ** (Sm.) Ex. 23, 4. Numb. 35, 19 | i G free. Pr. 15, 30 | j Is. 35, 7. 45, 10. 23] k so Str. Am. 9, 5. Ez. 32, 14. cf **הַשְׁקִים** Is. 57, 20. | l G: **ἀβυσσος** or m; the sense of the verse is mythological, at least G | n after G | o G = **Ἰησοῦς** (Post-Christian (?). L adds in hoc signo). But it may be that “Rahab” was carelessly thought

to refer to Josh. 6, 25 and Ἰησοῦς was read for Joshua. 24]p
 Aram. constn. 40, 3; Is. 42, 10. Ps. 107, 23. G: οἱ πλεόντες
 with accus. L: who navigate the sea. | q G: its danger = נוקש
 (?) | r G, the diminutive form. Job 28, 22. Is. 11, 3. 25]s G: καί
 | t L translates twice. | u G: κτίσις κητῶν; L + et omnium
 peccorum. 26]v M: C N translate "for his own purpose."
 | w G L = מַחֲלֵךְ | x G read as a Niph. from צָרַר (σύνκειται πάντα)
 which does not occur. 27] G free | y Sm. suggests סוּר, Dan. 4, 30.
 28] G free and a poor rendering | z G = נְחֻקָּה. 29]a M: נְבוֹרָתוֹ.
 30] G free for a b omitting קִיל | b L = הוֹר | c Is. 40, 31. 41, 1.
 Read c d with M. 31] H om., 39, 32. 33. 32]i With Le. after G. 33]e
 G: γάρ. Read b with N P, Le. 51, 8. 12.

V I T A .

I, CALVIN ALEXANDER McRAE, was born in the year 1874, in the village of Erin, Ontario, where my early education was obtained. In October, 1898, I entered the University of Toronto as a student in the Faculty of Arts. In 1900, I began to specialize in the Department of Semitic Languages, being admitted to the degree of B.A., in the Spring of 1902 and to that of M.A., in 1903. During the course I directed special attention to the following subjects : Hebrew, Aramaic, Syriac, Arabic, and Assyrian Languages, with their respective Literatures, under the direction and instruction of Prof. J. F. McCurdy and his associate, the late Dr. R. G. Murison. I spent the three winters subsequent to my graduation in Arts, in the prosecution of studies in Theological subjects in Knox College (Presbyterian), Toronto, taking lectures, throughout the entire period, in Hebrew and Old Testament Literature with Prof. J. E. McFadyen. During the Academic years 1902-3 and 1903-4, I was occupied, in addition to my Divinity studies, as special Lecturer in Hebrew in the University of Trinity College (Anglican), Toronto. During the winter of 1905-6, I assisted Prof. McCurdy in the capacity of Instructor in the Department of Semitic Languages, in the University of Toronto. I spent August, 1906, to October, 1908, in Berlin, Germany, during which period I took, among other subjects, courses in the following: Assyrian, Arabic, O. T. Theology, and Ancient History; with Professors Delitzsch, Barth, Gunkel, Lehmann-Haupt and Edward Meyer. Since my return to Canada in 1908, I have continued my studies in the University of Toronto, giving special attention to the Assyrian, Syriac and Hebrew Languages.

I desire to express my gratitude and sense of permanent obligation to Professors McCurdy and McFadyen, for the many kindnesses which I have received at their hands throughout my student career.



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